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TOMB OF ANCIENT KING

In contrast to the glaring Egyptian sun, the deep shadows of this entrance to the sepulchral chamber of the renowned King Zoser (c. 2980-2950 B.C.) are as inviting as they are mysterious. In this tomb were laid the sarcophagus and personal possessions of the king who built the first great stone structure in history. This entrance is in one side of the stepped pyramid which towers seven stories, or some 200 feet, above it. The architect and vizier of the king, Imhotep, who designed this early pyramid, was revered through the centuries as a great sage. The site of this pyramid was Memphis, ancient capital of Egypt and the See of one of the early mystery schools.

(Photo by AMORC)



Christmas Greetings

From beautiful Rosicrucian Park come our wishes for a happy holiday season. May the contents of this publication continue to inspire and guide you throughout the coming year.

The AMORC Staff



ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXIV

DECEMBER, 1956

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Subscription to the Rosicrucian Digest, \$3.00 (£1/2/- sterling) per year. Single copies 30 cents (2/3 sterling).

Entered as Second-Class Matter at the Post Office of San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

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THE THOUGHT OF THE MONTH

WHAT ARE OUR IDEALS?

By THE IMPERATOR



A DISTINCTION must be made between a process of development, with its consequent effects, and an *ideal*. The former may be but a series of causes and effects which follow by the inherent necessity of their nature.

The elements of a process of development may be separately planned; yet what may follow from their unity may not have been conceived. Civilization provides such an example. It consists of a series of developments, such as social, economic, political, and cultural. Though these are most often separately planned, when integrated they may produce events, circumstances, which were never anticipated.

An ideal on the other hand is always a *conceived end*. The attainment of an ideal also necessitates a process of development, but one which is always directed toward the specific end in view. The achievement of an ideal requires an intentional co-ordinating of thought and of action as much as such lies within the limits of human power. What then are today's ideals? Are the developments we are experiencing in our various sciences and arts designed to contribute a social or a spiritual ideal toward an eventual state for man? Governments and ideologies frequently refer to their *five-year plan*. This has reference to certain objectives to be attained, industrially, economically, and politically, within that number of years. They still leave unanswered the question, What is the human ideal? What are these separate ventures, if

successful, intended to contribute to mankind, collectively?

Perhaps an answer to our question may be found in first arbitrarily dividing the span of human life into three periods. The first we shall designate as the *nurturing age*. It is the age from infancy to adulthood. It constitutes the time of the process of the normal development of the various organic functions of the human being. Man fulfills the urge of life, the furtherance of the growth and development of his particular species. It is during this period that man attains, physically, the nature and proportions of the kind that he is.

The second period is *maturity*. This consists of not just acquiring the functions of a human being but, as well, the application of the consequent physical and mental powers to the conditions of living. The robust body and the dynamic mentality are to be utilized in specific ways. One of such applications, of course, is the preservation of the organism, the fight for survival. The other is the drive to acquire pleasurable sensations or happiness from life's experiences.

During this period of maturity, man discovers much about himself. He learns of his limitations and also the extent of his personal power. He likewise learns how and when to extend and when to conserve himself. His continued relations with others, and with his environment, condition the organic and psychological impulses and drives of his being. He finds it beneficial to inhibit certain of his desires so as not to incur subsequent detrimental reactions. In other words, the

human being begins to *idealize* certain conditions of his environment during this period. He confers a preference upon his experiences. These preferred experiences are always related to self and to its satisfactions. The self may not, of course, merely include the immediate person. It may include those persons and those things, as family, friends, country, and possessions, which have become an extension of or the object of one's feelings of gratification.

The third division of human life we shall call the *culminal*. It is the culmination, the closing, of the functions of the other two periods. It is in this period that many of the organic and biological attributes and powers of the individual cease or begin their diminution. It is the period when judgment, gained from experience, should manifest itself in some creative enterprise. The individual should have made some impact upon his environment, upon society, or the lives of others. It is the culmination of the generative process. Man should in this period not just have brought forth progeny, but also to have exercised the power of his mind, objectified his thinking, and caused a practical application of his thoughts. No one can think without subsequently acting. Positive thought always compels action. However, the culminal period of life should find those thoughts materialized in some form.

Is there an idealism that corresponds to each of these periods of human life? Can we so generalize as to say that in each such span of years man should have a particular kind of aspiration? In the nurturing period, the idealism is ordinarily primitive. It is instinctively and organically prompted. The appetites and passions and formative desires create mental images which complement them. The child and youth particularly glorifies all that which is distinctly related to his own immediate being. He admires the physically well-formed person as he becomes conscious of his own physical development. He idealizes that which attracts attention, which symbolizes the prominent ego. This is caused by his increasing self-consciousness. Outstanding athletes, actors and actresses, persons who are

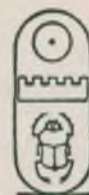
the center of public interest, becomes his idols and *ideals*.

In the maturity period, the ideals are those commonly associated with *aggression* and *security*. As for aggression, the personality strives to survive by distinction. It avoids submergence through the exceptional effort put forth by the individual in his work or some avocation. If the individual cannot win recognition through his personal efforts, then the ideal is vicariously realized through affiliation with some prominently acclaimed activity. Many "joiners" are not primarily interested in the functions of the club or society of which they are members. They derive personal satisfaction from the reputation of the society of which they are a part. They are ensconced in its collective glory, in its irradiation. Such ventures become the ideals of these persons.

Security, of course, is the common ideal in this period. By this time the average person has a realization of the indifference of life. His experiences have taught him that there are no absolute assurances provided by nature for his personal welfare. The optimism of youth has been mitigated by numerous brushes with adversity. There is an awareness of the need of self-reliance. There is a search for all means which will secure those conceived gains or advantages one has had in life. Methods of protection against ill-health, accidents, business failure, loss of property become especially appealing. Each plan which seems to provide a bulwark against disruption of the present economic and social status of the individual constitutes one, if not his principle, objective.

The ideals of aggression and security often have a corresponding relationship. The distinction which one may win in a business or profession likewise contributes to the desired ideal of security. Men find satisfaction in successful business. This success raises their standard of living. This, in turn, necessitates increased activity to secure this prosperity and its way of life.

It is in the *culminal* period that idealism is most often deficient. Let us assume that most men have realized the ideals of the two preceding periods of



their lives. They have had fair health and led active lives. They have received, within more or less limited circles, acclaim for some activity. Further, they have secured their interests, their family, home, and resources. What can and should the culminal period now provide? We find that in this period idealism is most often centered in religious thought and practices. Conscious of an approaching end to life, the individual seeks to transfer the ideal of the period of maturity, that is, security, to a future existence. It is the desire for survival of the ego, of the personality, after death.

The increased interest in religion in this later period of life is the only idealism which may appear as impersonal to the individual. In fact, he may declare it to be his only idealism. All else that has previously transpired and motivated him he will consider as having been necessary objectives. He now thinks of his religious idealism as being altruistic and transcendental. He may not realize or perceive what is often the real motive behind his increased interest in religious topics and functions. Actually, he has but transferred his ideals of aggression and security to another plane of interest and venture.

In the culminal period of life, the ideal should be the perpetuation of the self through the giving of one's developed powers and talents here, not elsewhere. The human machine, in this period, has reached the acme of its personal cycle. Abilities and talents that have been awakened, and whatever knowledge has been acquired from experiences, become the most prominent in this period. They must and should become the footprints on the sands of time that we each leave behind. To have at all times used these attributes and efficacies, which we have, solely for ourselves and our immediate dependents reveals a primitive character. It does not raise man above the beast.

Man is the only being of which we have knowledge that can marshal the forces of nature to serve ends which he can conceive. It is, therefore, his obligation to give life *purpose*. He first must free himself from the traditional theistic ideal of a preconceived purpose for mankind. It is man who must con-

ceive a destiny for mankind. It must be one that exceeds merely ways or means for the survival of his kind. This destiny must be a summum bonum, an exalted good, toward which all men must strive. In relation to it, all of the good which men know or prate about is of a lesser nature.

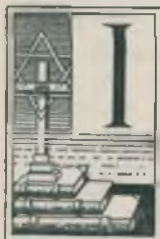
It is, of course, man who establishes values. They are but mental images, terms contrived to correspond to the various harmonies of his nature. There are sensuous pleasures, mental satisfactions, and the good of moral righteousness. Men are learning the importance of each of these as necessary to their existence. They have also learned that although in nature there exist the conditions, the elements, which may provide these different types of good, there is no pre-allotment of them to each mortal. Nature is indifferent as to who partakes of her bounty or fails to receive it. The highest ideal, then, is a *beneficent and munificent society*. It is a creation by man which, as a state, lies midway between natural phenomena and humanity itself. It must be a society that judiciously, analytically, and equitably defines each conceivable good, and it must likewise arrange for all men to experience it.

We must not conceive this as meaning a society that shall alone provide sustenance, employment, leisure, and luxury. Rather, it must mean a society that probes into the conditions of human relations from which arise moral values and ethical standards. It shall create that good that promotes the dignity and self-respect of mankind. It shall evolve the virtues that discipline the lower and primitive influences of human nature, through which men have progressed in centuries past and of which strong vestiges remain. This society shall become a *theocracy*, a godly society, but made godly by the pragmatic experiences of efficient living—that is, what has been found the best for each department of human nature. It shall not be a society patterned after what men believe to have been a traditional divine fiat. Rather, it should be one that is formed from the stuff of life, that will add to the stature of mankind. Virtue is then made as much a social necessity as transportation is made an economic one.

Gautama the Buddha

Teacher of Infinite Compassion

By SARVEPALLI RADHAKRISHNAN, Vice-President of the Republic of India



IN Gautama the Buddha we have a master mind from the East second to none so far as the influence on the thought and life of the human race is concerned, and sacred as the founder of a religious tradition whose hold is hardly less wide and deep than any other. He was born in the year 563 B.C., the son of Siddhodana, at Kapilavastu on the Nepalese border one hundred miles north of Benares. The spot was afterwards marked by the emperor Asoka with a column which is still standing. His own name was Siddhartha, Gautama being his family name. His mother died seven days after his birth, and Siddhodana's second wife, Mahaprajapati, brought up the baby. In due course Gautama married his cousin Yasodhara and had a son Rahula. Gautama was of a religious temperament and found the pleasures and ambitions of the world unsatisfying. The ideal of the mendicant life attracted him and we hear frequently in his discourses of the "highest goal of the holy life for the sake of which clansmen leave their homes and go forth into homelessness." The efforts of his father to turn his mind to secular interests failed, and at the age of twenty-nine he left his home, put on the ascetic's garb, and became a wandering seeker of truth. This was the great renunciation.

Determined to attain illumination by the practice of asceticism, he withdrew with five disciples to Uruvela, "a pleasant spot and a beautiful forest," soothing to the senses and stimulating to the mind. He started a series of severe fasts, practised exercises of meditation,

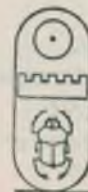
and inflicted on himself terrible austerities. Weakness of body brought lassitude of spirit. Though often during this period he found himself at death's door, he got no glimpse into the riddle of life.

He therefore decided that asceticism was not the way to enlightenment and tried to think out another way to it. He remembered how once in his youth he had an experience of mystic contemplation, and now tried to pursue that line. It was then that he found the answer. In the last watch of the night "ignorance was destroyed, knowledge had arisen . . . as I sat there, earnest, strenuous, resolute." Gautama had attained bodhi or illumination and becomes the Buddha, the Enlightened One.

Buddha started on his ministry after much hesitation. He not merely preached, which is easy, but lived the kind of life which he taught men should live. He adopted a mendicant missionary's life with all its dangers of poverty, unpopularity, and opposition.

In the deer park near the modern Sarnath "where ascetics were allowed to dwell and animals might not be killed," he preached his first sermon. Disciples began to flock to him. At the end of three months there were sixty. He said to them one day: "Go now and wander for the gain of many, for the welfare of many, out of compassion for the world, for the good, for the gain and for the welfare of gods and men. Let not two of you go the same way. Preach the doctrine which is glorious in the beginning, glorious in the middle and glorious in the end, in the spirit and in the letter: proclaim a consummate, perfect and pure life of holiness." The Buddha himself travelled far and wide for forty-five years and gathered many followers.

NOTE: Reprinted from *Unesco Courier*—August 1956 issue.



In view of the variety of counsel he advised his disciples to test by logic and life the different programmes submitted to them and not to accept anything out of regard for their authors. He did not make an exception of himself. He says: "Accept not what you hear by report, accept not tradition: do not hastily conclude that it must be so. Do not accept a statement on the ground that it is found in our books, nor on the supposition that this is acceptable, nor because it is the saying of your teacher."

With a touching solicitude he begs his followers not to be hampered in their thought by the prestige of his name. "Such faith have I, Lord," said Sariputta (one of his closest disciples) "that methinks there never has been nor will be nor is now any other greater or wiser than the Blessed One."

"Of course, Sariputta," is the reply, "you have known all the Buddhas of the past?" "No, Lord." "Well then you know those of the future?" "No, Lord." "Then at least you know me and have penetrated my mind thoroughly?" "Not even that, Lord." "Then why, Sariputta, are your words so grand and bold?"

There is nothing esoteric about Buddha's teaching. "O disciples, there are three to whom secrecy belongs and not openness. Who are they? Secrecy belongs to women, not openness; secrecy belongs to priestly wisdom, not openness; secrecy belongs to false doctrine, not openness. . . . The doctrines and the rules proclaimed by the perfect Buddha shine before all the world and not in secret."

There is little of what we call *dogma* in the Buddha's teaching. With a breadth of view rare in that age and not common in ours, he refuses to stifle criticism. Intolerance seemed to him the greatest enemy of religion. Once he entered a public hall at Ambalatthika and found some of his disciples talking of a Brahmin who had just been accusing Gautama of impiety and finding fault with the order of mendicants he had founded. "Brethren," said Gautama, "if others speak against my religion, or against the Order, there is no reason why you should be angry, discontented or displeased with them.

If you are so, you will not only bring yourselves into danger of spiritual loss, but you will not be able to judge whether what they say is correct or not correct"—a most enlightened sentiment, even after 2,500 years of energetic enlightenment.

He denounced unfair criticism of other creeds. "It is," he said, "as a man who looks up and spits at heaven; the spittle does not soil the heaven, but comes back and defiles his own person."

There was never an occasion when the Buddha flamed forth in anger, never an incident when an unkind word escaped his lips. He had vast tolerance for his kind. He thought of the world as ignorant rather than wicked, as unsatisfactory rather than rebellious. He met opposition with calm and confidence. There was no nervous irritability or fierce anger about him. His conduct was the perfect expression of courtesy and good feeling with a spice of irony in it.

On one of his rounds he was repulsed by a householder with words of abuse. He replied: "Friend, if a householder sets food before a beggar, but the beggar refuses to accept the food, to whom does the food then belong?" The man replied: "Why, to the householder of course."

The Buddha said: "Then, if I refuse to accept your abuse and ill will, it returns to you, does it not? But I must go away the poorer because I have lost a friend." Conversion by compulsion was unknown to him. Practice, not belief, is the foundation of his system.

After many years of toil and travel, the Buddha died at the age of 80 in a village in Utar Pradesh.

The message of the Buddha was not only for his age but for all time. The impermanence of the world, its sorrow and suffering provoked his religious quest. When he met the old man bowed down with years, the dead man being carried to the cremation ground, and the man stricken with a foul disease as also the holy man who carried himself with great dignity and detachment, he was distressed by the first three sights and attracted by the serenity of the ascetic. Buddha felt the threat of nothingness, of nonbeing which one

experiences when one looks upon the passing world of birth and death, of disease and old age. The question is whether we can acquire strength and courage, whether we can discover the centre of freedom in ourselves which will save us from the insecurity of time, from the body of this death. Buddha gives us the answer, "By deepening our awareness and by changing ourselves." The way to change the world is to change the nature of man.

This change of nature is not automatic: The seed becomes a plant, the puppy becomes a dog, but the human being has to develop his potentiality consciously and deliberately. The Buddha asks us to find the teacher within ourselves and attain enlightenment. He asks us to develop strength of spirit through meditation and moral discipline. He asks us to abstain from injury to living beings, to refrain from taking other people's possessions, to develop chastity of body and mind, to refrain from telling lies, and to avoid intoxicants. He does not merely say, "Thou shalt not kill." He says, "Thou shalt remove the inward attitudes towards other beings, of anger, of resentment, of exploitation, of the lust of the heart." His morality was not one of outward conformity but of inward cleansing.

The text of his first sermon has come down to us. There is no reason to doubt that it contains the words and the ideas of the Buddha. Its teaching is quite simple. After observing that those who wish to lead a religious life should avoid the two extremes of self-indulgence and self-mortification and follow the middle way, he enunciates the four truths about sorrow, the cause of sorrow, the removal of sorrow, and the way leading to it.

For the removal of ignorance a strict morality is essential. Simple goodness in spirit and deed is the basis of his religion. The noble eightfold path represents a ladder of perfection. Right views, right aspirations, right speech, right action, right living, right effort, right mindfulness, right contemplation.



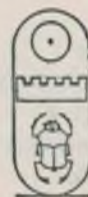
We dare not borrow from each other, because the power to produce rests within everybody.—CONRAD BEISSEL, Early American Rosicrucian leader.

The eightfold path is more than a code of morality. It is a way of life.

The Buddha gave a workable system for monks and lay people. He laid down five moral rules binding on all people, which are: refraining from taking what is not given, from wrongful indulgence in the passions, from lying, and from intoxicants. It is not abstention from work that he demanded. A Jain layman asked him if he taught the doctrine of inaction, and the Buddha replied: "How might one rightly say of me that the ascetic Gautama holds the principle of inaction? I proclaim the nondoing of evil conduct of body, speech, and thought. I proclaim the nondoing of various kinds of wicked and evil things. . . . I proclaim the doing of good conduct of the body, speech and thought. I proclaim the doing of various kinds of good things."

In the Buddha's scheme of ethics, the spirit of love was more important than good works. "All good works whatever are not worth one-sixteenth part of love which sets free the heart. Love which sets free the heart comprises them. It shines, gives light and radiance." "As a mother, at the risk of her life watches over her only child, so let every one cultivate a boundless love towards all beings."

Respect for animal life is an integral part of morality. A good Buddhist does not kill animals for pleasure or eat flesh. They are his humble brethren and not lower creatures over whom he has dominion by divine right. He does not speak of sin but only of ignorance and foolishness which could be cured by enlightenment and sympathy. When the individual overcomes ignorance, breaks the power of his own deeds to drag him back into expiation, ceases to desire and to regret and attains enlightenment, he passes into the world of being as distinct from that of existence, being which is free from form and formlessness, from pain and delight, though that state is not humanly conceivable. It is deliverance, freedom from rebirth, Nirvana.



Reincarnation and the Bible

By REX B. BARR, B.D., F.R.C.

FOR the first time in the history of the Western world, reincarnation has become a popular subject — actually a household word. Ministers, laymen, scientists, and psychologists alike are showing a deep interest.

Among the many works on this subject, little has been said regarding its place in our Christian Bible. Such is the purpose of this article.

Quotations of the full text of the Biblical references have necessarily been omitted. A Bible should be at hand so that the suggested references can be read.

The Second Council of Constantinople, 553 A.D., deleted all direct references to reincarnation, having in mind expediency rather than disbelief in the doctrine itself. For this reason the word *reincarnation* is not mentioned. Yet there is much proof of its general acceptance.

Origen, Augustine, St. Clement, and others of the early Church Fathers taught reincarnation to their students; they refer to it freely in their writings.

This doctrine has always occupied a prominent place in the philosophy of the Jewish people. Moses Gaster, Ph.D., chief rabbi of the Jewish congregation of London, writes as follows: "The soul is given an opportunity through reincarnation to compensate for its sins and purify itself, and thus rise one degree higher toward the ultimate perfection." He further states, "A term is set for man's redemption. When all souls have thus become purified through successive reincarnations, and have attained the ultimate goal of perfection, the Kingdom of Heaven upon earth will be established."¹

If man is immortal, and we are certain he is, then he has always existed;



he is an eternal being. Two references point directly to man's pre-existence, verifying our belief in immortality.² Realizing this, our acceptance of reincarnation should be very simple indeed.

It being Cosmically decreed, Elijah had been chosen as the forerunner of the Great Light.

Nearly 500 years after Elijah's transition, Malachi, the last Old Testament prophet, announced that Elijah would return to the earth to perform this sacred duty.³ The fulfillment of this prophecy was heralded on an eventful day when Zacharias, an aged priest, was serving his course in the temple, burning incense before the Lord. The angel Gabriel, standing before the altar announced that Elizabeth the aged wife of Zacharias, already heavy with years and barren, should bear a son, and that his name would be John.⁴

Years passed rapidly. A young man known as John the Baptist came to the Jordan Valley preaching and baptizing. Priests and scribes were sent to discover who this new arrival might be. The fact that they believed in reincarnation is evident from the questions they asked of John. "Art thou Elias?" [Heb. Elijah] and "Art thou that prophet?"⁵ Had they not believed in reincarnation their questions would have been of a different nature.

John's answer to the questions would seem to beg the question and disprove his belief in reincarnation; however, there is a logical solution to this attitude of John. The consciousness of his being the reincarnation of Elijah had no doubt been concealed from him by Cosmic decree, for a purpose. He had an important mission to complete and

¹ Psalm 139:14-18; Jeremiah 1:5

² Malachi 4:5, 6

³ Luke 1:17

⁴ John 1:19-23

⁵ *Mansions of the Soul*, H. Spencer Lewis, pages 155, 156

this must be kept foremost in his thinking. His being unaware of his relationship to the great prophet is not at all strange. Which one of us can recall what happened on a certain Thursday in February 1947? We were living somewhere on that date, certain things took place, yet their results are a perfect blank in our field of memory.

In each incarnation the curtain of forgetfulness is dropped, concealing the past. In no other way can the individual be free from former contacts and experiences. We must each be free to act on our own initiative as we face new conditions. In no other way is it possible to expand our consciousness and learning.

Speaking one day to a large multitude, Jesus assures them that John the Baptist was truly Elijah returned in the flesh.⁶ False prophets had appeared at intervals, claiming to be this great prophet returned. Realizing these conditions, and the skeptical attitude of the people, Jesus stressed the point, saying, "And if ye will receive it, this is Elias, which was for to come." He was not in doubt as to their acceptance of the doctrine of reincarnation; it was their bewilderment that he was attempting to abrogate.

The declaration by Jesus should be accepted as the truth. He assures his disciples that Elijah had already appeared; later they realized that he had been speaking of John the Baptist.⁷

How blind many of our Christian commentators have been! Following is a quotation from one of our Bible dictionaries—"The last two verses of the Old Testament predict that Elijah will appear on earth before the dreadful day of the Lord. While the New Testament explains this in terms of John the Baptist, who in some respects, was like Elijah; it is believed by some, that while John appeared in the spirit and power of Elijah, the prophet is yet to come in person before the second advent of Christ." How could such a statement be made in direct denial of the words of Jesus himself? It seems that some teachers cannot relinquish some of their threadbare, time-worn creeds. It

is time we were looking to the mystical approach and facing the truth.

Regarding the general acceptance of this doctrine by the populace during Jesus's time, we learn much from the statement made by his disciples upon the Master's query, "Whom do men say that I, the Son of man, am?" They answered, "Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets."⁸ If reincarnation had not been generally accepted, such a statement would have been next to impossible; the idea would never have entered their minds.

In one more instance we find ample proof that this doctrine was known to the disciples. One day Jesus healed a man who was blind from birth.⁹ The disciples, understanding something of the law of cause and effect (karma) questioned Jesus thus, "Master, who did sin, this man or his parents, that he was born blind?" How could this man possibly be responsible for his present condition unless he had lived before and sinned, bringing upon himself his present affliction?

In all the above mentioned incidents, Jesus is silent regarding any mention of reincarnation. No comment need be made since both he and the populace were conversant with this doctrine.

Why the Suffering?

The problem of suffering has disturbed the Church for centuries, and no satisfactory answer was made until the mystical philosophy was forthcoming. Reincarnation is the only sane answer. All that the Church has been able to say is, "It must be the will of God."

We read that God is no respecter of persons; therefore, all are dealt with alike—no favoritism is ever shown.¹⁰ Justice is an important attribute of the Cosmic—absolute, unmitigated justice. There is no such thing as chance in the universe—all is governed by law, and man is no exception. Man must work out his own salvation.¹¹

Reincarnation is the handmaiden of Justice, permitting each individual to

⁶ Matthew 11:10-14

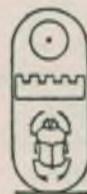
⁷ Matthew 17:10-13

⁸ Matthew 16:13, 14

⁹ John 9:1-3

¹⁰ Matthew 5:45; Acts 10:34

¹¹ Philippians 2:12



work out of the realm of sin and suffering into the glowing presence of the Christ. All are given an equal opportunity. Reincarnation is beautiful in its hopes and promises. It extends hope and grace to all regardless of their station in life; it extends the strong arm of succour to all who will accept its tenets.

Karma

The word *karma* is derived from the Sanscrit; its meaning is *to be*, and it connotes paying for one's acts. It is a companion principle to that of reincarnation. In reality, karma is the law of compensation. These two principles operate simultaneously in each life. Each successive life, or incarnation, sees the working out of the results of the acts, both good and evil, that we have set into motion. These laws infiltrate all levels of the universe. In all the universe, man is the only free moral agent; he is held accountable for his acts and decisions.

Jesus taught the law of karma.¹² He assured his listeners that karma included the reaping of rewards for good deeds.¹³ Paul was very emphatic in his statement of the working of this law.¹⁴

An example of the law of karma as related in the Bible may be helpful.

Going back into Old Testament history, we find Elijah appearing quite suddenly in Israel denouncing the immoral rule of King Ahab and his wife Jezebel.¹⁵ Jezebel had established the worship of Baal in Israel. Elijah, endeavoring to halt this idolatrous worship had the prophets of Baal slain at the brook Kishon. Jezebel, hearing of this, swore vengeance upon Elijah, but Elijah escaped into the mountains.

Nearly 900 years later we find these same two individuals facing each other again: Elijah (John the Baptist) and Jezebel (Herodias).¹⁶ Failing to slay

Elijah during his campaign against her in Israel 900 years before, Jezebel (Herodias) was now victorious; she accomplished her deep desire. Elijah (John the Baptist) suffered like punishment he meted out to the prophets of Baal on Mount Carmel.

Eternal Hope

Reincarnation, as a doctrine, changes not one single creed or principle of the orthodox church. One can accept its tenets without disrupting any feeling of sacredness or reverence. It is the only satisfactory answer to the stubborn questions asked by the laity and shunned by the ministry. The Bible becomes a new book: it really lives. All facets of life reflect the purposes of existence itself. No one can believe in reincarnation and become an atheist. God truly becomes our Father, and Jesus our elder Brother. We are able to understand the word *brotherhood*, and comprehend that portion of Lincoln's Gettysburg address which states that "all men are created equal."

Death loses its sting and the grave its victory. We begin to perceive that death is not the end of anything; it is the beginning. Birth and death are the two poles of existence; life is eternal. Heaven becomes a delectable realm of inner awareness; hell fades into oblivion. We become eternal craftsmen as we continue to "build more stately mansions as the swift seasons roll." Reincarnation becomes the instrument of distant vision—we become citizens of eternity. Reincarnation becomes the glass through which we see the intricate folds of life itself. By its brilliant radiance we see clearly to walk the path of life that leads up into the hills of God; we truly become "living souls."

¹² Matthew 7:1, 2

¹³ Luke 6:37, 38

¹⁴ Galatians 6:7, 8

¹⁵ I Kings 18:1-41

¹⁶ Mark 6:14-29

Time and Space, its Mysteries

By RALPH M. LEWIS, F.R.C.

This is the third of a series of articles on modern metaphysics and the part it plays in our age of science. The author shows the relationship between metaphysical concepts and today's philosophy of science. —EDITOR

PART THREE



PHYSICS has long been hostile to the early metaphysical conceptions of time and space and yet some of its current views would suggest a compromise with metaphysics. Modern physics has come to admit that time and space may be conceived in different ways. None of these conceptions would necessarily be wholly right or wholly wrong, it states. Physics has designated four distinct conceptions of space.

The first of these distinctions is known as *conceptual space*. This has a wholly conceptual existence. It lies wholly within the province of the mind. An example of it is abstract geometry. In abstract geometry one may have two or as many dimensions as the mind can conceive. When man stops creating such conceptions of space, when he ceases thinking about them, then they cease to exist.

The second kind of space is *perceptual space*—the space of our senses. This space depends upon our seeing objects in relation to each other or it arises from the sense of touch as to form and size. Only these two faculties, sight and touch, provide those sensations which give rise to the idea of perceptual space. The space sensations of touch, for example, are nothing but illusion. The idea of space derived from touch constitutes our experiencing the limitations of the sensations of touch. Where we no longer feel those vibrations which, through the tactile sense, arouse the idea of substance, we call that experience *space*. If one closes his eyes and presses his finger tips lightly on the arm of his chair, moving his hand slowly forward on the arm, he experiences the sensations of touch, the texture of the substance, the tem-

perature and shape of the arm itself. If he continues moving his arm forward, finally his hand extends beyond the arm of the chair and then those sensations immediately cease. What does he call that state which he experiences? Space or, in other words, the end of the sensations of touch.

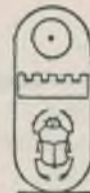
The third kind of space is known as *physical space*. It was formerly the space of physics. It was conceived as that state or condition in which objects were thought to float or move.

The fourth kind of space is known as *absolute*. This space was declared by Newton to explain the motion of planetary bodies. It was declared to hold masses at fixed points from which distances could be measured.

It must be noted that the first or conceptual space and the second or perceptual space are wholly individual. They depend upon the conceptions of the individual, the ideas which he has or, as in the case of perceptual space, the actual participation of the individual—what he sees or what he feels as constituting space. On the other hand, the latter two, physical and absolute space, may be called *collective*, since they were believed to apply to everyone, whether he conceives them or whether he actually perceives them.

Physics also conceived time as being of four kinds. First, to follow the same order as for space, there is *conceptual time*. This consists of abstract conceptions, anyone's idea of what time may be. The idea may originate in metaphysics or in science. Conceptual time, therefore, like conceptual space, has no existence whatever apart from the one who conceives it and its variations.

Perceptual time is the second kind. It is based upon the flow of human consciousness. We may say that perceptual time is the measurement of



intervals of our consciousness. Aristotle said that time is a going before and after. It is a series of things occurring along a straight line. Therefore, perceptual time is really one-dimensional, occurring on one plane. For example, during the entire time that you are reading there is a flow of your consciousness. From a psychological point of view there may be a hiatus, a break of a second, in the flow of consciousness but, so far as your realization of it is concerned, it is continuous, a steady flow of experiences. To measure this flow, we have to introduce artificial changes. We have to interrupt the flow by some period of rest like the ticking of a clock. Normally the flow of events provides only three intervals, past, present, and future. To measure such intervals, to break them down into what we think of as time, we have to introduce these changes or periods of rest, such as the seconds, minutes, hours, days, years, or any other means of spaced intervals.

Physical time is the time of physics, as we have stated before; that is, it is used by physics, but without the consideration of physical relativity. It constitutes the flow of events with the use of some motion or some change to interrupt that flow, to provide measurable periods. For example, the movement of the earth in its orbit is used as a period by which to measure the flow of events. The swing of a pendulum is another means of measuring physical time. It is like the use of a metronome, with its regular beats, to provide time in music.

The fourth kind of time, the *absolute*, as introduced by physics, is the old assumption supported by Newton. It is based on the idea that light travels at an infinite speed, that a flash of light could be perceived by observers everywhere in the universe at the same time. It was not realized that light was finite in speed. It was not known that time would be different for different observers, depending upon their position or place in the universe.

From the foregoing we can see that conceptual and perceptual time are also individual, just as are conceptual and perceptual space. Conceptual time depends upon the ideas of the individual;

perceptual time depends upon the sense experiences of the individual. On the other hand, physical and absolute time are collective; they are imagined to exist alike for everyone.

Relativity

Within our times, H. Minkowski proposed that neither space nor time are independent. He likewise postulated that they appear to be an abstract blend of the two. To him, time became the fourth dimension, added to the three dimensions of perceptual space, that is, length, width, and thickness. Einstein developed this hypothesis of Minkowski into the theory of *physical* relativity. Briefly, this is based upon the conception that light is not infinite in speed. Consequently, time in the physical sense depends upon the place of the observer. Your time is related to your position in the universe. Furthermore, the dimensions of space are in absolute relation to the observer.

To make this a little more comprehensible, I think we will agree that we cannot speak of left or right except in relation to the instant of the observer in space. As you look at a person opposite you, his left side is in a different direction from your left side. If you change positions with that individual, then your left side is in a different di-



rection from what it was an instant before. If you lived on Mars, then the earth would appear upward and above you. On the earth, Mars is in an upward direction from you. We speak of Australia as being the "land down under" and yet the native of Australia looks up to his sky and we look up to ours. But we are looking in two different directions. Up and down, then, we repeat, are in relation to the instant of the observer in space. The instant is the time factor and the unit of space-time. Time and space cannot be thought of any longer as both having an independent existence but as depending upon each other and, in turn, depending upon the point of the observer. That observer can be either a man or an instrument.

Each individual's perception of space depends upon the speed at which he is moving at that instant. Objects give the appearance of diminishing, of actually contracting in size, when moving fast. If you are seated in a train that is stationary and are looking out of the window while an express train passes at high speed, the latter, even though it may be longer than the train in which you are seated, will appear much shorter because the speed at which it moves seems to contract it. Time is tied fast to our observation of light reaching us from objects in so-called space.

We repeat, that past, present, and future, in the physical sense, depend upon the observer's position in space. Let us imagine that we are observers on Star B and that there is a tremendous flash of light occurring on Star A. By the time that light reaches us a certain number of light-years will have passed. When we experience the light on Star B, it is in the present. To observers on Star A that flash of light would be in the past. To any observers on Star C, that flash of light is still in the future. It will be a number of light-years before they observe this light. Suppose, however, that Star D is a body that is traveling at the velocity of light. The great flash of light that occurred on Star A would, consequently, never be perceived by the observers on Star D because they would

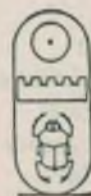
be in advance of it and stay in advance of it.

Now suppose that Star D is abreast of Star B, so that a flash of light occurring on B would appear instantaneously to D. There would be no time lapse since Star D would be traveling at the same speed as light.

Metaphysics, Old and New

Slowly the new metaphysics emerged. Instead of being hostile to it, science indirectly collaborated in its development. Science even took credit for some of the concepts advanced by the new metaphysics. Science does not support the idealism of a noumenal world, the world of things in themselves, as separate from the phenomenal one declared by metaphysics. However, modern physics refers to its own conception as being a *mental reality*. It takes the position that there is no real difference between matter and mind; that mind is a reality also. Probable reason, which we find as a result of our sensory experiences, is a physical reality, too. What we conceive of the universe constitutes our knowledge of it, and the conception is a particular kind of reality.

John Dewey, the great American philosopher, in his writings tends to support this reconciliation of metaphysics and physics. He affirms that in concrete experience, as we all know, things present themselves differently. Things appear as having different weights, colors, and dimensions. He goes on to relate that experience warns us to give impartial attention to these diversifications of our experiences. The former nonempirical method of metaphysics, completely discrediting the senses as being of no value from the standpoint of true knowledge, caused men to have false assumptions. Metaphysics would previously assume that perhaps just one quality of experience or some grouping of things was to be privileged. It was speculated that this thing or that was supreme, that it should be the essence which furnishes the standards for all else. For example, the old metaphysical assumption was that reason itself is the supreme, the divine essence, the soul and, therefore,



reason should be the measurement of the reality of all else.

The new metaphysics does not make sense experience the exalted knowledge. Neither does it make nature the absolute reality, the true picture of the universe at large, as did the 18th century materialists. The new metaphysics holds that reality is pervasive, that it is found in a synthesis of our objective or sensory experience and our subjective inclinations and notions. Physiology, biology, social relations, all these are thought part of the reality of the universe. After all, they are motivated, they are a consequence of whatever the absolute reality is. Thought, no matter what the ideation, is just as much reality as the process of being, as earthquakes and storms.

Modern physics is not asking us to underestimate empirical knowledge, but it is putting a new construction upon our sensory experiences since, it says, that experience causes us to conceive sense forms. We must not presume that these sense forms have an independent reality, that they exist within themselves and have no true relationship to the universe at large. It does not make the concession that what we perceive may not have a counterpart in the substratum world. However, the experiences we have are a consequence of absolute reality; they are tied to it and we must not deny that. This declaration of modern physics is very consistent with Rosicrucian metaphysics. The image in the mirror is not the same as the object. In fact, the image may be quite different from that which causes it. Nevertheless, the mirror and the reflection are as much a part of reality as the object which causes the reflection.

The modern development of metaphysics blossomed with the conceptions of Samuel Alexander (1859-1938). Alexander declared that there is an all-embracing infinite space-time. The unity of space-time is infinite. The universe exhibits, according to Alexander, in time successive levels of finite existence. In an infinite period, there is a development that goes through a series of levels of existence. Now, we may think of these levels as being different planes, as Rosicrucians refer

to them. Each plane, Alexander relates, has a certain characteristic empirical quality; that is, there is a certain factor about it that we seem to be able to experience. This particular quality is the attainment of that plane, what we conceive the point of realization that one will have when he reaches that plane or level of existence.

The highest of these empirical qualities which we experience, Alexander stated, is mind or consciousness. Next to it, but lower in order, is *deity*. At each level attained, a higher quality stands in relation to the lower as deity does to mind. There is always one point just beyond us. In other words, there is a *nisus*, according to Alexander, an urge or an impulse moving in infinite time, which progresses creatures forward from one level to another, each creature having the urge to attain the next level. These creatures move through matter, through life, through mind, to the highest levels of existence. There is a constant striving toward that quality of the plane or level which is just above. You will observe that this idea has a distinct Aristotelian flavor. It is also similar to the mystical celestial hierarchy, the conception of the great mystic, Dionysius the Areopagite.

Alexander affirmed that the idea of angels, which men have had, stems from their awareness of super-levels of existence to be attained. The idea of angels is a conception of a kind of intermediate stage between man and his conception of deity. It is to be noted that Alexander held that deity is an empirical quality, that which man experiences as a level next to mind, mind being the highest level. Deity or the conception of God is not the highest level because the ideal of God or *deity goes through successive changes*. That which engenders the image of God, that which causes us to conceive a deity, is greater than the image itself. The great mind existing in infinite time as a *nisus*, as impulse, moving through reality, is far greater than man's conception of it at any particular level. Figuratively, then, as one philosopher commenting on Alexander has said, deity is thus the color of the universe, not its quality. Deity is always our next empirical quality, not the quality

of the entire universe but what we conceive as the attainment of the next level of existence. Deity is the next way in which we combine our experiences of this level to define the reality of that above us.

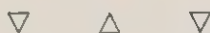
For each level of mortal creatures, deity remains the unknown, that just above and beyond. It is that state which is thought to be enjoyed by those creatures who have attained the next level of existence. Nevertheless those of the level just below feel an urge within themselves to aspire to the next level, and they are inclined to speculate on it. It is just as the ancients first conceived gods as men and then, as they advanced in their own thinking or advanced to a higher level, the absolute was conceived as an essence or as a force—then as nature, and finally as a mind.

Though deity presupposes a mind, that is, a god or supreme being having intelligence, yet, according to Alexander, the deity of man is not this mind, this quality of the highest level. Deity is but the form which this mind of infinite time and space assumes to us. For analogy, an idea is associated with mind, but an idea is not mind. Rather it is a product or an attribute of it. Spirit, personality, mind, all these human mental characteristics,

may belong to God, to the absolute being. They do not, however, belong to deity, to the conception of this absolute God which man has. Deity is only a partial representation of these.

That life and consciousness may be immortal in the sense that they are part of a greater pattern than is experienced here on earth, is a concept that is entertained in spheres of the most advanced modern science. Such an idea shows a growing concord with Rosicrucian metaphysics and with the metaphysics of Alexander. Sir James Jeans recently said: "When we view ourselves in space and time, our consciousnesses are obviously the separate individuals of a particle picture. But when we pass beyond space and time, they may form ingredients of the single continuous stream of life. As with light and electricity, so it may be with life. Individually we carry on existences in time and space. In the deeper reality beyond space and time, we may all be members of one body."

In brief, modern physics is not antagonistic to the subjective idealism of modern metaphysics. It is, in fact, in accord with the idea of absolute mind like that advanced by Hegel or as the Rosicrucians construe the meaning of Cosmic.



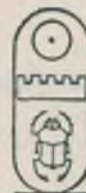
HOMEMAKER SERVICE

Worthy of consideration as a human-welfare need is the Homemaker Service now functioning in at least 100 large cities in the United States. This assistance is used not only to help older people, but in any home which may develop an emergency through accident, illness, or otherwise.

The homemaker service can be provided by either a public or a voluntary agency. According to Dr. Martha M. Eliot, Chief of the U. S. Children's Bureau, the cost is reasonable (between \$1.50 and \$1.75 per hour), and may even be paid by the Agency if the family is unable to meet the expense. It is her desire that more cities and rural areas will develop this type of service.

A REVISED CONSTITUTION BOOKLET

Every AMORC member should be familiar with the contents of the Constitution and Statutes of the Grand Lodge—with his rights and privileges of membership. This information may be obtained in a convenient booklet form. A new printing *with latest additions and amendments* is just off the press. To save yourself correspondence, secure a copy from the ROSICRUCIAN SUPPLY BUREAU for only 25 cents (2/- sterling). Ask for the Fourteenth Edition—revised.

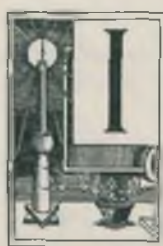




The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

MAINTAINING SELF-INTERESTS

By CECIL A. POOLE, *Supreme Secretary*



IF we consider the Christmas season from a completely objective viewpoint, that is, for the moment attempt to separate the accepted Christian tradition of Christmas and merely consider the reactions of individuals to it in various parts of the world, we will surely arrive at one fundamental conclusion. That conclusion is that regardless of the reason for the observation of this season and what an individual's beliefs may be, this is one period of the year when many individuals influenced by the spirit of the season or by the pressure of custom turn from self-interests and direct some attention to the interests of others.

We may more or less good naturedly complain about the obligations that the modern observation of this holiday season places upon us, but at the same time when we think about gifts, Christmas cards, and activities in which others will gain or at least participate, we are for that moment turning our thoughts away from our own selves and at least for a few hours during the holidays we think primarily of someone else.

It is certainly not a new observation to point out that if the human race could carry this spirit throughout the year, there would probably be fewer problems in the maintenance of true peace and good will among men throughout the world. It is interesting to observe that this is an old idea that has been

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expressed in various forms many times. Since the beginning of the Christian era, men have been conscious of the peaceful intent of Christianity. Those who have upheld the great Christian religion have constantly preached to mankind that it was the means of peace. And yet wars go on, destruction increases, and greed, selfishness, and self-interest monopolize the thinking of mankind fully as much as they did in the era before Christianity became a predominant religion in any part of the world.

It is not my purpose in these comments to begin or establish a criticism of any religion or of any belief, but the broad-minded individual is always aware that his ideals frequently fall short of the expression they should have. The ideals in Christianity have not found expression in the behavior of human beings to the extent that mankind is willing to adopt these principles as a standard of living. One reason for failure to accomplish this is that these ideals have not been sufficiently impressed upon the consciousness of the individuals who subscribe to them.

Most individuals who subscribe to the ideals laid down by the Christian principles consider them as a more or less isolated set of ideas; that is, they do not directly associate them with their day-to-day living. The unscrupulous businessman, who goes to church on Sunday and cheats his neighbor on Monday, fails to associate in his own mind any inconsistency in his behavior. As long as this type of practice continues, we cannot expect men in groups to behave substantially different than they do as individuals.

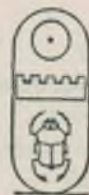
Today a great deal of effort is directed toward the maintenance of our own self-interests. We carry insurance to protect our property, insurance to protect our health, or to protect ourselves against contingencies of various kinds. We devote effort toward accumulation of physical possessions, and then more work and effort to their maintenance. Some men even live in fear that these things which they have attained might be taken from them. If possession of objects has become the dominant philosophy of life, then it is almost

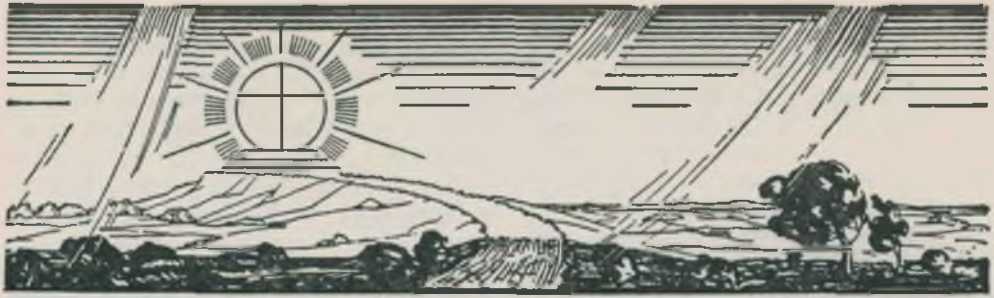
miraculous that, even at the Christmas season, men separate themselves sufficiently from that philosophy to be able to consider their fellow men by wishing them the greetings of the season or to mail a Christmas card.

The philosophy of possession is substantially no different from the philosophy of selfishness—that is, the associating of our thoughts and actions completely with the material world which we are attempting to control or attain. The founder of the religion whose anniversary is observed at this season pointed out that the possession of the entire world would be of very little consequence to the individual who could not appreciate the value of his own inner self. And so it is that man has a choice to go ahead fighting, scheming, striving for the possession of objects of the material world or for the realization of ideals that will endure after the material world is no more. He has his choice.

This, some will say, is extreme idealism and may explain why so many systems based upon these principles have not become practical in the day-to-day world of living. Such an explanation is merely an excuse. Man is a balanced entity. He is both soul and body, and he can live in an environment that is both spiritual and material. We all can attain possessions. We should attempt to adjust ourselves comfortably to the material world. We can possess material objects, but at the same time, we should not permit possessions to possess us. There is more to life than the objective world of which we are a part; consequently, to permit our whole effort to be directed to that world is to shut the door to greater values.

At this season when our thoughts are temporarily directed toward someone else besides ourselves, it would be well for us to examine the benefits and happiness that this season brings. An evaluation of the happiness expressed at Christmas should cause us to realize that a glimpse of a value worth having has been seen in this season, and that it might be practical, beneficial, and even a sound investment to look into the realization of these values in all the days of the year.



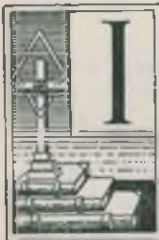


“Seek Ye the Kingdom”

By DR. H. SPENCER LEWIS, F.R.C.

(From the *Rosicrucian Digest*, December 1930)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



I AM not going to preach a sermon—far from it—but I will start with a text. “Seek ye the kingdom of God; and all these things shall be added unto you.”

I am not going to analyze each word, but I will call attention to a few significant thoughts that are incorporated in this wonderful injunction.

The words really give us a command and a promise in typical Rosicrucian manner. Our members will probably realize that wherever command or law is given to the student of our work, that a promise of certain fulfillment is always added to the command. It is this principle in our work, always made manifest in actual demonstrations, that proves the practicability of the Rosicrucian philosophy. In the above injunction we have the command, Seek ye first the kingdom of God! This is followed by the promise that all things will be given to us. In fact, it says that all things will be *added*.

The promise seems to be an additional blessing that will come naturally after our having sought the kingdom of God. In other words, seeking the kingdom of God has its own blessings and rewards as an inherent part of the principles and procedure. But we are

told that having sought the kingdom of God, certain other things will be added to our blessings. It is the nature of these other things that will interest a great many of our readers.

We may think that because of our continuous cry for material things, such as wealth, health, the enjoyment of peace, happiness, liberty, and the necessities of life, that the average man and woman of today are but little interested in spiritual things. If this is true of the human race today, it must have been true in the time when the above injunction was so forcibly stated to the multitudes.

The mere fact that people were taught to seek first the kingdom of God intimates that they were leaving this great blessing out of their consideration or were making it secondary in all of their seeking. Certainly, Jesus was not unaware of the necessities of life, and did not mean to imply that we should have no thoughts about our requirements for food, or the health of our bodies, or the safety of our personal positions; nor did he believe that it was wrong to desire to have a comfortable or safe home and enjoy the wholesome necessities and luxuries of life. His statement to several individuals that unless they gave up their wealth, they could not follow him or enter the kingdom of Heaven was not meant to be a

general rule for all mankind, nor did it imply that all material things which we possess constitute a detriment to our spiritual advancement.

In the one outstanding event where he instructed the individual to give up his wealth, he was talking to one who was in possession of great wealth and who gave his devotion to the accumulation of wealth and made it his god. He directed his words principally to this individual who laughed at the teachings of spirituality and who boasted that with his great wealth, he could buy anything or secure anything in the world that he needed. Saying to such a man that until he gave up his wealth, he could not enter the kingdom of Heaven had an entirely different meaning than would have been indicated if such words had been spoken to a person of moderate circumstances.

Two Ways

It is a fact, however, that is neither religious nor sectarian, that unless a person seeks first of all the blessings and grace of the spiritual life, the other things cannot be obtained through the laws of universal adjustment. There are only two ways whereby the material things of life can be secured. They must be either earned, deserved, or else they must be wrongly obtained through theft, deceit, error, or evil. This applies not only to money in coinage, but to property, to clothing, home, food, physical protection, health, happiness, contentment, and peace.

There are certain laws or processes which govern the attainment of these material things. If we use the right method and earn or deserve the things we need, we can use the processes of labor, legitimate purchase, unselfish service, appeal to the Cosmic, the process of prayer to God, or the application of certain metaphysical principles. No matter which one of these processes we use, we can expect results only if we have earned and deserved what we are seeking. On the other hand, if we are trying to secure wrongly what we have not earned or deserved, we have the processes of theft, deceit, appropriation, misrepresentation, cunning, and other means. From the Cosmic point of view, it makes very little difference what

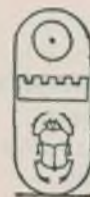
processes we use, for if we are attempting to secure what we have not earned or deserved, we are violating a fundamental law, even though our processes may come within the so-called man-made laws.

We often hear it said by those who defend the peculiar or unethical processes they have used, to secure certain material things in life, that what they have done has been "within the law." They may carefully and cleverly evade the limitations or restrictions of man-made laws, and thereby defeat them, but there is no way whereby you can evade the Cosmic laws, and if you use any method "within the law" of the Cosmic, you must use one which is legitimate, honest, clean, and proper.

Therefore, we will concern ourselves with the processes whereby man may obtain the material things of life in the only legitimate way that the Cosmic recognizes. This legitimate way is through earning and deserving what he needs, regardless of whether his needs are actual necessities or even luxuries, for it is possible for one to earn and deserve even the luxuries of life and to have these given as a blessing from the kingdom of Heaven.

To earn and deserve the things of life, however, is not so simple as it seems. Of course, there are those in this world who are like parasites and who walk the highways proclaiming that "life owes them a living," and that the community at large must support them inasmuch as they did not ask for an existence here on earth, but since they are here, God and mankind must feed and clothe them. It is useless to argue with these persons or to discuss their contentions. It is not until man comes to realize that life owes him nothing, but that he owes everything to life, that any human being is ready to take the first step in the right direction.

The gift of life itself and of consciousness constitutes the greatest blessing that God and the Cosmic can bestow upon a human being, and the possession of these things makes every human being under obligation to God and mankind. It is an eternal debt which can be paid only by the manner of our living. Therefore, instead of life owing anyone anything, we are never



clear of the great debt that we owe to the universe.

If we wish any other blessings in addition to those of life and consciousness, such as continued health, protection against disaster and disease, against ill fortune and poverty, worry, and strife, we are seeking for those things which will place us under greater obligation than that of our Divine birthright. God has probably given man the faculties, the creative power, and the talents with which and whereby he can create and accumulate through his own efforts the things that he actually needs. By obtaining them through his efforts, he earns them. If he seeks for and does those things which he cannot create or produce through his own efforts, he must earn them and deserve them in some other way.

Seeking the blessings of life by earning and deserving them requires that, first of all, man should attune himself with the spiritual principles of life and place himself in a reciprocal position. Whether we look upon God as a personal dispenser of blessings or look upon the Cosmic as an impersonal Divine Mind regulating the affairs of life, we must realize that it is only by placing ourselves in the good graces of God or the Cosmic that we can expect either one or both of them to grant our wishes. From the spiritual or Divine point of view, God and the Cosmic expect us to place the spiritual needs of life above the material things.

It is a fallacy to think that only on Sunday or in our religious periods of meditation we should acclaim the real part of man as being spiritual, or the real part of our existence as being a spiritual existence, and then on the other days of the week place the material things of life above the spiritual. God and the Cosmic look upon man as a spiritual being. His physical body and worldly expressions and interests are purely temporal and transitory. Man's material requirements of today are of no importance tomorrow, and the material things of yesterday, which seemed to constitute the dominant requirements of life, are looked upon as nothing at the present time.

Only life itself and the consciousness within our body can be considered

as the real and everlasting requirement of our existence. We should not be surprised then that God and the Cosmic place all of our material necessities in a secondary classification. They are not primary in any sense, nor really essential to our continued spiritual existence. If we had to separate our material existence from the spiritual one, we would find that we have the reality on one hand, and only the shadow on the other. Without fostering and developing the reality, the shadow would soon pass out of existence.

Man's great requirement, therefore, is to build up, develop, and mature the spiritual part of himself. Until he has made that part of his being pure and as nearly perfect as it is possible for him to do, he has neither right nor privilege to demand or seek for material blessings, or material possessions. This is what is implied in the command, "Seek ye the kingdom of God!" If this is the paramount desire and ambition in the life of any human being, it means that all other things will take a secondary place and will be left to the fulfillment of the law, as promised in the latter half of the injunction. Seeking first the kingdom of God and raising one's self to attunement with the spiritual powers and principles of the universe will bring in its wake and as a rich reward all the other necessities which will be *added* to the blessings of the spiritual life.

I call attention again to the fact that seeking the kingdom of God brings its own inherent rewards and blessings. If I could only make my Brothers and Sisters realize that, after all, there is nothing so inspiring, so filled with peace, happiness, perfect health, joy, and contentment as the development of the spiritual nature, I would accomplish a great good for each of them. As we lift up our hearts and attune ourselves more closely with God and the Cosmic principles, we find our health becoming more nearly perfect. There will be a *greater influx of happiness and delightful inspiration* that will supplant our human desires for earthly pleasures and the tinsel things of a material life.

It is not strange and it is not uncommon that those who have found grace with God and attunement with the spir-

itual kingdom have discovered that many hundreds of material things, which they thought they needed and which seemed to be actual necessities in order to enjoy life, have slipped into past memory as childish whims and fancies and are now of no practical value whatsoever.

There is no earthly pleasure that can possibly take the place of spiritual joy. There is no earthly music made by the hands of man that can equal the celestial music of the Cosmic or the songs of the angels' voices. There is no art of an earthly nature that can take the place of the sublime and transcendental beauties clearly seen in periods of Cosmic attunement. There is no physical rest or comfort, no material contentment of mind, or ease of mentality and art that can equal the controlling and soul-inspiring peace that comes through Cosmic attunement. There is no food that will nourish the body, no drink that will quench the thirst, as will the Divine waves of spiritual radiations that pour into the human body in the rush of spiritual meditation. There is nothing that will clothe and adorn the human form and make it so attractive and so admired among men as the majestic aura radiating from a spiritually infused being.

Until each of us has learned to have these blessings and has enjoyed and realized them to their fullest extent, we are incapable of judging what we really need in life. Man may think that he needs more food or a better home, or better clothing, or more money, or relief from some physical

condition. These beliefs may constitute the great desires and dominating wishes of his life, but he is incapable of judging until he has enjoyed the fullness of spiritual life. Therefore, until man first seeks the kingdom of God, he is not ready to know what he needs nor is he prepared to receive the things that may be added to the Cosmic blessings of the spiritual life.

And, most certainly, not until man is in attunement with the spiritual kingdom, and is giving of his heart and mind the full devotion and adoration that rightfully belong to the Cosmic, is he entitled to ask the Cosmic for its further blessings, which will be added to what he has and which constitute the secondary material things of life. The serf could not go before the lord of his domain, and the subject cannot stand before his king, and ask that the additional blessings of life be given to him unless he has made manifest in all of his thinking and doing a loyalty and devotion to his superior that proves his worthiness to receive what he asks for. Man cannot approach the Cosmic nor enter upon the Path, nor go into the silence, nor sit in meditation seeking the greater things of the material world, until he has earned them and deserved them by giving of himself that loyalty, that devotion, that cooperation which he must give to enter the kingdom of God.

Let this be a command and a promise unto you and let it be the controlling law in your life: "Seek ye the kingdom of God; and all these things shall be added unto you."

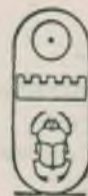


Can You Explain This?

Mrs. L. P. of California writes:

"About two weeks ago, between sleep and waking, a picture passed before me. A small fishing craft seemed to be in trouble and sinking. The captain and two couples made it safely to shore. As I watched the craft sinking, I noticed its odd name—5 C's.

"Two days ago while reading the evening paper, I was attracted by the story of a small private fishing craft which had sunk. Its occupants, the captain and two couples, had safely reached Santa Barbara. Its name was the 5 C's." Can you explain it?



Today's Child

By FRANCES VEJTASA, F.R.C.

SCHOOL doors have opened into another annual cycle of learning. Once again thousands of teachers are adding their responsibility to those of the parents as they face the child—the gifted one, the retarded, the delinquent. In past years, time and money have been concentrated on the retarded one—to bring him to the passing level at school and to aid him later in taking his place as an adult. Now the literary world, teachers' institutes, and research

in education are focusing on the so-called gifted child—and not always without association with the delinquent one, the troublesome one. Are there human energies and talents undiscerned, undirected, detouring themselves into bogs to be sunk without ever knowing recognition or realization of their true potentials? What are we adults, who shudder at effects, learning about causes?

Is our immediate past already too outdated to prepare even today's average child for the essentials of living? Is the rapidity of changes into which children are being born advancing them beyond the mental sphere of their elders? When a four-year-old turns from a radio with the question "What's a jet propeller?" he is not likely to be interested in a story book of talking and walking potatoes. At a recent convention of the National League of American Pen Women, the warning was issued that the hundreds of manuscripts returning home via rejection slips are not meeting the mind of today's child. This news when related at



home to my neighbor teacher brought the thoughtful consideration: "Perhaps that is why we are having so much trouble getting children to read."

Is this noninterest an additional factor in Johnnie's inability to read? I know from my own teaching experience that there are many Johnnies who arrive in high school without having learned to read. And yet, even as we are concerning ourselves with the non-reading child, there comes the news that

a Children's Department of a certain public library checked out a total of 1067 books in one day. The librarian in charge is Bernice Betsch of Grand Forks, North Dakota, and her record is consistently high.

The child mind of today will be the ruler of the future, we remind ourselves. But are parents and teachers aware of what the crystal ball holds as the future? If not, then what are they holding as the educational goal? How are they prepared to answer the spiritually awakened six-year-old who asks, "What is life?"

On buses, exhausting monoxide gas, boys below teen-age discuss nuclear fission and quiz each other in attempting to distinguish between A-bombs and H-bombs—and hope that in the race of scientific games the U.S.S.R. will not overtake the U.S.A. Wouldn't it be fun if both countries concentrated on overtaking the moon, 240,000 miles away! Or maybe they are—secretly. And then in the sportsmanship of athletic games, the losing nation will one day cheer the winner. Not long ago

this contemplation would have been labelled as an escape into fantasy—now it is an expected triumph.

Modern youth views with confidence the flying saucer; it is merely some superior mystery teasing the earth men. Some day this device will be pursued and captured. Even the so-called modern adult clings to the hope that there are human beings alive somewhere in activities which transcend the weighted affairs of the known world. They do not wish to have the saucer phenomenon reasoned away as a bubble—whether a hope or an escape, they need it. This problem is that of psychology and an unbalanced stride of civilization.

For delving into the chemistry of matter or speculating about the laws governing the stars, men were once burned at stake or, in a manner more impersonal to the executioner, obliged to administer to themselves some form of poison. Inquiring minds such as possessed by Socrates, the teacher of Plato, were not permitted to go on living. The modern mentality moves more freely but not always within wisdom. Its forest blocks its perspective—particularly to methods for inspired living.

Today, Johnnie, although he may not read, indulges in whims and speculations—good or bad—via motion pictures, radio, and television. Sometimes in a peculiar unguided fashion, he builds a hot rod or in a less constructive way commits robbery or murder somewhere within the path of his environment, while the mind pursues in single-track fashion the course by which it has been captivated. The results indicate the nature of the captivating spirit, which may be either harmful or harmless to man, depending upon the course it takes.

In this rapidity of a world of changes, opportunities for constructive contemplation are constantly arising for parent as well as child. In many new things and discoveries the parent is on the level with his child. Either one can ask: How can sunspots, storms on the sun, disrupt radio communication on earth from their celestial elevation of 93 million miles? How may one explain the tide-raising force of the

moon as it lifts or lowers the surface of oceans? And since the human physical body is mostly water what may the moon's effects be upon the human being? Does it at times also pull at the blood stream? And what will finally determine whether Pluto, long considered to be a planet, may after all be only a satellite—a satellite of what and why?

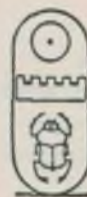
Perhaps the contemplated International Geophysical year scheduled for 1957 will bring nations together as one mass mind, lifted and absorbed in revelations that will surmount human differences.

If explorations of the distant spaces are not one's greatest allurement, the oceans have just as much to offer. With the discovery of the hydrophone, a sensitive, listening device, the world of water has become one of noisy communication. Without benefit of vocal organs, water animals moan, whistle, and chatter as men did not know they could. The sea vibrates with soundful activity. Its "silence" is now an established former illusion.

Soon the hydrophone may transform the seemingly quiet, though always hungry, fish of the aquarium into a noisy and communicative study. The fish will be the same as they have been from the time of creation, but the world of men and children will have awakened—rooted in attention, it will listen and wonder and speculate as to what other phenomenon may lie unknown at our elbow.

Although human beings assume that they are the possessors of mind, a study of the Bridey Murphy episode proves that the mysteries of mind are still a closed book, and that ventures and explorations into it have barely penetrated the cover. Few know how to put to work the *complete* mind—the conscious and the subconscious.

This seems to be the era, however, when many doors are fast opening into worlds beyond the mechanized world which now blocks the vision. Wondrous but inefficiently perceived are these worlds, filling us with bewilderment and a knowledge of our own inadequacy. Into this mechanized world of sleeping, unexplored spirituality is born today's child. Is it, as many think,



being exposed to conditions precipitating an early but a seriously unbalanced maturity?

Words on printed pages, and voices over various networks, speculate about special schools and special courses for the high I.Q. child, to provide its potentials with needed recognition and outlet. Is it logical to point to insufficient money and shortage of trained teachers as obstacles to educational adequacy? What about the wasting potentials of the retired teacher who, freed from the pressure of once-intensive demands, now idles away time with hobbies?

Child and teacher, each at his own age-level, is out of focus with the present world society and economy—each with spare hours to fill. Why not bring into focus this supply and demand—and inexpensively within its own environment? Assign the spare hours of the special child to the spare time of the middle-aged teacher, especially the one whose past record has qualified him or her as also possessing something special.

The far-seeing philosopher, Plato, 24 centuries ago, while planning his blueprint of the ideal state, realized the essentials to make such state an actu-

ality. He urged the identification of children who had the characteristics of potential leaders, and who would therefore be able "to act as guardians" of the *ideal state*. "Watch them from their youth upward," he warned.

Is the 20th century, in its increasing interest to assist the highly evolved child into a more effortful existence, marking the resurrection of Plato's thought? But will the needs of the youngster who promises a high order of creativity be forthcoming? The inadequacy may be variously involved—in the home, the school, the neighborhood, the community; in the church, in politics. It also includes nourishment and recreation for both the body and the mind.

In these times, civilization is conscious of vague insufficiencies gnawing at the conscience. Many persons are asking, "What is wrong? What can be done? How may I help?" The needs of the evolving child, present and future, are providing unlimited opportunities for all who would serve. As to how?—that is the challenge of *our* times and *our* century. It is a challenge to anyone who will respond to inspiration.



Two Messages In One

A warm-toned greeting at Christmas carries thoughts of friendship and the spirit of giving to every corner of the earth. In the Rosicrucian Christmas card, this greeting carries the added message of permanent peace of mind through understanding. The symbol of the Order glimmering from the face of the card is a message of a new day, and a new way for thousands more who receive these greetings.

Although the Order is not mentioned by name, the significance of its symbolism is clearly expressed and will make a lasting impression on all who receive it. *This card will stand out among all others as truly a card among cards.* There is still time to order at these reasonable rates: A box of 10, with envelopes to match, only \$1.65 (12/6 sterling), postpaid to you. And in larger quantities, at a special price—a box of 25 cards for only \$3.75 (\$1/8/- sterling), postpaid. Remember, these are *exclusively designed cards!*

Order from

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ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

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December
1956*

Metallurgy of the Ancients



THE ancient methods of processing gold in Egypt are shown in rock carvings of about 2500 B.C. Auriferous gravels were washed with water in stone basins, and the gold was melted in tiny furnaces, with the aid of mouth blowpipes.

Sloping tables of stone as well as basins were used for washing gold ores and, at a very early period, sheepskins were spread on the tables, or on sloping rocks, for trapping particles of gold and assisting its collection—a forerunner of the corduroy blankets used today

for the recovery of quantities of “free” gold. In this way may have originated the legend of *Jason and the Golden Fleece*.

One method of refining gold in ancient times was effected by enclosing the metal in an earthenware vessel with lead, salt, a little tin, and some barley husks. The vessel was heated in a furnace for five days and five nights after which it was cooled. The resulting gold was lighter in weight than the original alloy but very pure, and retained neither lead, tin, nor other metals.

—*The Mining Survey*, Sept. 1955
Johannesburg, Africa



Letter from Spain

(From the periodical *Between the Lines*, a nondenominational, nonpartisan publication, the August, 1956 issue.)



PROTESTANT youth in Spain recently wrote to the National Association of Evangelicals in Washington: “Now that Spain is in the UN, I hope that other nations of the world will sympathize with *Spaniards who are third-class citizens — the Protestants*. I have the honor to be one of them.

“My church has been closed by the authorities. It was constructed by much sacrifice . . . but now it is going to be torn down . . . We had a monthly periodical. It has been confiscated and prohibited . . .

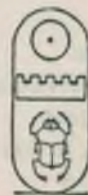
“When we want to hold a meeting, we must ask permission, and this permission is never granted.

“I hope to marry soon, but I shall

have to leave my home town to do so because the judge of my city is a very intolerant Catholic and so will refuse me a civil marriage. This has happened to several friends of mine who wished to marry.

“Suppose I were married and had been blessed with children. My children would carry the same stigma that I do. They could not train themselves for any type of profession. They could not be school teachers or anything that is worth the effort.

“If death should take me, my parents would find it difficult to bury me . . . Only a limited number of persons could attend my burial. The funeral procession would have to be directed through the back streets; no religious service would be permitted at the cemetery.”



Gems from a Philosopher's Notebook

By RODMAN R. CLAYSON, Grand Master

WITH the coming of the holidays the spirit of Christmas is upon us, or should we say within us. Christmas! This is a magic word for the hearts and minds of young and old. The very thought of Christmas causes the mind to pictorialize colorfully the most joyous occasion of the year. Aside from gleaming colored lights, flickering candles, gaily decorated forest-scented fir trees and food lavishly spread upon the holiday dinner table, what is it that seems to give so much meaning to Christmas?

It is granted that in addition to laughter and song there is in this season the spirit of giving, but beyond all of this the average person approaches the occasion with a thoughtful inner feeling of seriousness. This feeling is perhaps that of sincerity. It is a time for earnest thought concerning ourselves and to think about our neighbor, even when we sit with the family around the warm, crackling fire on the hearth. It is indeed a time to express gratefulness for health, for family, and for one's material possessions. It is a time for introspection, for contemplation about one's spiritual development, and the warmth of love which one feels for so many people.

Sincere, serious moments are provocative to thought. We may refer to this as meditation. In one's meditation, his thought processes may lead him to reason about the exceptionally good feeling which he experiences within himself—a feeling of unselfishness, a feeling of gratefulness. Others about us are manifesting the same feeling. In our meditation it may occur to us that this is a touch of the Divine. Mystics are familiar with this feeling,



for they know that the inner self of the individual is manifesting. They know that the door to the inner sanctuary is open.

For centuries, philosophers have meditated upon the inner self of man and its relationship with the Cosmic universe. This is interestingly borne out in

the following collection of excerpts from a philosopher's notebook. They tell us much and give us a great deal upon which to meditate not only at this time of the year but from time to time throughout the year.

Everyone is familiar with the short but meaningful admonition of the Delphic Oracle, "Know thyself." Through the ages the Rishis of India have counseled, "Inquire into the self."

The mystic is in full accord with the German philosopher Eckhart who wrote, "God is at the center of man." The Rosicrucian mystic, Franz Hartmann, wrote, "God in you is the only true self . . ."

From the Bible we read that Jesus said, "Unto you it is given to know the mysteries of the Kingdom of God." And again he said, "Behold, the Kingdom of God is within you."

The outstanding philosopher of the nineteenth century, Karel Weinfurter, wrote, "The mystic way is the desire to perceive and attain God in the universe and within one's self . . ."

Paraphrased from Oriental literature is the following commentary. It is somewhat ironical that man's very self, his true nature, remains a secret to so many. Man walks along the dusty road of life like the seeker of olden times who spent the years wandering to foreign lands in quest of a rare treasure of which he had heard, and

all the while he was being sought at home as the heir to a great fortune.

St. Augustine soliloquized, "I went about the streets and squares in the cities seeking Thee and I found Thee not because in vain I sought without for Thee who was within myself."

We like to think of those lines from the pen of the Indian poet Kabir who said, "Turning away from the world I have forgotten both caste and lineage. My weaving is now in the infinite silence. Having searched within myself, I have now found God within."

In part these excerpts are from a larger collection on the same theme in the philosopher's notes. They are inspiring and appropriate for consideration at this season of the year.

Perhaps it is an all-pervading mystic aura that we sense at this time—an

air that is conducive to profound thought. It is or can be something which entreats us to look within, to ponder and meditate upon that which is ours to behold. So we meditate.

From our innermost thoughts, from the well or depths of our being, we rejoice and are grateful for mystical and spiritual unfoldment. We rejoice for having been given the breath of life and the understanding and intelligence to manifest Godliness from within. This is our kingdom which does not require regal robes. It is a peaceful kingdom of unusual and startling splendor. The dullness of life is turned into brightness and we are imbued with Divine effulgence. We are inspired and our hearts and minds are enriched with infinite blessings and gems of rare and precious excellence.



A Prayer



THE supreme prayer of my heart is not to be learned, rich, famous, powerful, or *good*, but simply to be radiant. I desire to radiate health, cheerfulness, calm courage, and good will.

I wish to live without hate, whim, jealousy, envy, fear. I wish to be simple, honest, frank, natural, clean in mind and clean in body, unaffected—to say "I do not know," if it be so, and to meet all men on an absolute equality—to face any ob-

stacle and meet every difficulty unabashed and unafraid.

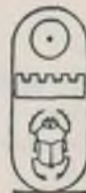
I wish others to live their lives, too—up to their highest, fullest, and best. To that end I pray that I may never meddle, interfere, dictate, give advice that is not wanted, or assist when my services are not needed. If I can help people, I'll do it by giving them a chance to help themselves; and if I can uplift or inspire, let it be by example, inference, and suggestion, rather than by injunction and dictation. That is to say, I DESIRE TO BE RADIANT—TO RADIATE LIFE.

(From *Health and Wealth* by Elbert Hubbard. Copyright 1908)



ROSICRUCIAN INITIATION

CALIFORNIA, Hermes Lodge, 148 N. Gramercy Place, will confer upon eligible
Los Angeles: members the Eighth Degree Initiation on December 15, at 8:00 p.m.





THE Grand Secretary, Frater Harvey Miles, was the honored guest of Quetzalcoatl Lodge in Mexico City at the time of its rally. Later he went to Guatemala and El Salvador where he met with various members of the Order.

* * *

Frater John La Buschagne after some five months in Rio de Janeiro, Brasil, where he was engaged in administrative work on behalf of the newly-organized Grand Lodge, has returned to the London Administrative Office. Almost immediately upon his arrival, Frater La Buschagne began plans for visiting Rosicrucian Lodges, Chapters, and Pronaoi in the British Isles, and to make a lecture tour of cities outside the London area.

* * *

Frater Barrie Brettoner, Inspector General of the Order for Eastern Australia, was away from Sydney in the early Fall on an official visit to the Chapter in Brisbane. While in the area he also met with officers and members of the nearby Newcastle Pronaos.

* * *

The Bombay Pronaos this year again sponsored a benefit performance for charity. Last year, it aided materially in flood relief. This year "Lehri Lalo" written by Dorab Mehta was presented, the proceeds going to aid the work of Bel-Air Sanatorium, Panchgani. Shri Salebhoy Abdul Kadir, Mayor of Bombay, presided.

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Digest readers unfamiliar with the UNESCO *Courier* from which permission was received to reprint "Gautama, the Buddha," appearing in this month's

issue, may be interested in knowing something of this worth-while and instructive publication. Designed to report in picture and story on man's growing awareness of his relationship with all men everywhere, each issue contains authoritative information and food for thought for those who are interested in the art and culture of other countries and the great problems of the world. Those wishing to subscribe to this magazine may write to UNESCO Publications Center, U.S.A., 152 West 42nd Street, New York 36, New York. One year—\$2.50; two years—\$4.50. Or send 25 cents for a sample copy.

▽ △ ▽

Through the Foster Parents' Plan, with international headquarters in New York City, the Kepher-Ra Club of Rosicrucian Park has undertaken the support of one Korean orphan for one year. Little An Choo Ja, to whom this club of women employees will stand *in loco parentis*, is now eleven years old. She lives with a brother and sister, keeps house, and goes to school. Her older sister, who is eighteen, supports the family on 40 cents a day which she earns by work in a cake factory. Now, because of her foster parents, An Choo Ja will receive a cash grant of \$9.00 a month, warm clothing, and a more nourishing diet than she has ever known.

▽ △ ▽

Oriental Art occupied the attention of visitors to the Rosicrucian Art Gallery during October. Two renowned contemporary artists, one Japanese and one Chinese, exhibited their work and on separate Sundays gave lecture demonstrations. On October 14, Chiura Obata, professor emeritus of art of the University of California, spoke. A native of Sendai, Japan, Professor

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Obata came to the United States in 1903. From 1932 on he was associated with the University of California's art department until his retirement in 1954.

Prof. Chang Shu-chi, for eleven years connected with the National Central University of Nanking, spoke to the Museum audience on October 21. A representative of the new generation of Chinese artists, Professor Chang has achieved a harmony between the two main schools of Chinese painting. Commissioned by Chiang Kai-shek to make a gift painting for the late President, Franklin Delano Roosevelt, Professor Chang painted *Hundred Doves*, which now hangs in the Roosevelt home at Hyde Park.

△ ▽ △

The Department of Instruction's mailbag always contains interesting and helpful items concerning students' experiences and progress. A few are given herewith:

"The packers had done everything except list our belongings; however, three pairs of my shoes could not be located. We looked everywhere; finally I gave up temporarily. Two nights after that I slept soundly but awoke in the morning with the thought, the shoes are in the large square box marked 'Goblets.' I then remembered that the goblets had all been repacked in barrels. I looked in the box. There were the shoes!"—F. C. S.

* * *

"I was given a job to finish in a hurry, and the electric drilling machine broke. Something told me to look for the fault in the cable. The moment I'd put my hand on one particular spot, I had the feeling that the trouble was there. Within ten minutes the inner broken cable was repaired and I had completed the job."—E. B.

* * *

"I do ironings for several people, and I am able to correctly judge their degree of nervous tension by the way their clothes smooth out. Some do up just as easy as can be—others are so difficult it seems to take twice as long."—A. R.

* * *

"I was looking for a position, so one evening on retiring I visualized myself

securing a position such as I felt qualified for. One or two mornings later I opened the paper to a classified advertisement almost before I had decided to look through the 'want ads.' Although the work was only temporary, I applied for it. I was one of four selected from a number of applicants. I realized that I must do my best work, so after the first day on the job I took stock of my weak points and concentrated again before retiring. I visualized myself working with accuracy and speed and doing it effortlessly. During the following afternoon, I suddenly realized that I was working the way I had visualized the night before."—M. Z.

* * *

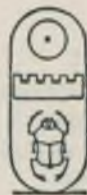
"Through study and meditation I found that in mental creation a simple symbol could be substituted after the mental creating is done. For instance, if I want to remember five different jobs all I need to do is to analyze these jobs, find their elements, and organize them in relation to each other. Having done so, I may invent a symbol for them, say a knot in a handkerchief. Every time I would look at this knot there would flash before my mind the whole sequence of jobs. This knot or symbol would act as a key to bring about the desired result."—H. H.

* * *

"During meditation tonight, a vision occurred. I stood near the center of an arched wooden foot bridge, on the center of which burned a beautiful lambent flame. On the far end of the bridge stood a door, shut, and minus a handle. As I entered this singing, cleansing flame, the door became increasingly tenuous. I was made to realize that the Inner Self waited beyond that door and continued progress through the purifying flame would result in a future meeting and joining of the two selves."—J. C. E.

* * *

"Seated on the back steps of my home, I lifted my gaze to the rising sun. Great rolling white clouds had surely never been more beautiful. I wondered what it might be like to ascend and retain the memory of it. I reached out my hand and saw the white cloud vapor pass between my fingers. I was aware only of a con-



sciousness which was releasing me into a kind of animated lightness where all things seemed to manifest spiritually by the force of thought. I was aware of moving in an easterly direction, becoming suspended before a great and mighty sun. An inner force held me there as I was made to see that this was the borderline to the most Holy. I felt an influx of the Divine Spirit as if filled to overflowing.

"In looking within and upon this very great luminous sun, I saw whirl-

ing circles within circles, and extended downwards were many tiny rays of light expressed in man—and which again returned larger in size into the great sun. This sun was not the sun of the earth but lay far beyond, and is the source from which all life comes forth. A voice said, 'In the beginning GOD made man, but in the ending man makes GOD'; and it was in the stillness of this silence that I was brought to know of GOD'S need of man."—F. McC.

When You Meet a Blind Person



HAVE you met a blind person recently? You will meet more and more of them as firms employ handicapped people in greater numbers. Blind people are becoming increasingly active in business and public life.

If you experience a certain awkwardness the first time you meet a blind person you are no exception. But those who happen to be blind sense this awkwardness. And they, like all normal people, want to enjoy comfortable relations with their fellows.

There are many ways in which you can help yourself to get on a friendly footing with blind people without any awkward strain. You will find that in most cases this means little or no extra effort on your part. It simply means that you extend a few simple courtesies to blind people as you would extend them to everybody. These general rules may be helpful:

When you meet someone who is blind, remember that he is an individual with his own distinct personality. He knows he cannot see, and he has probably become used to the fact. He can hear, walk, make decisions as you do and he is pursuing most of the same daily activities that he engaged in as a seeing man. It is no miracle that he can tell time by his own watch, dial the telephone, or light his own cigarette. He has had to learn to use his other senses more fully.

When you walk with a blind person

or help him across the street or up and down stairs, it will be easier for him to take *your* arm than the other way around. The motion of your body usually lets him know what to expect. If you take his arm to propel him forward it may confuse him.

When talking to a blind person remember that he is interested in much the same things you find interesting. It is not necessary to avoid the subject of blindness but you need not substitute it for the weather. Use the word "see" as much and as often as you would with a sighted person.

If a blind person is using a guide dog remember that the dog is a working dog and must not be diverted from carrying out his important job. The master's life depends on a well-trained dog who attends to business. Petting the dog or offering him food may distract his attention.

In giving directions to a blind person be sure to say "right" and "left" according to the way he is facing. Not doing so is a common mistake and may lead to a serious accident.

When escorting a blind person into a strange place, tell him very quietly where things are in the room and who is there so that he can feel at home. If you are at a party try to see that he finds friends to talk to so that he will enjoy himself as much as you do. But don't force people on him—you would not do that with sighted people.

When entering a room where there is a blind person, say something, if only a word, and, if necessary, let him know

who you are. Also, it may be a good idea to tell him when you leave the room or the group so he won't be in a position of talking to someone who is not there.

When going to a restaurant with a blind person read the menu to him. The prices, too, if this seems called for. You may ask if he would like to have his meat cut or have you put sugar and cream in his coffee. You might also tell him what is on his plate and approximately where the various items are placed. But, in general, offer no more help than seems necessary.

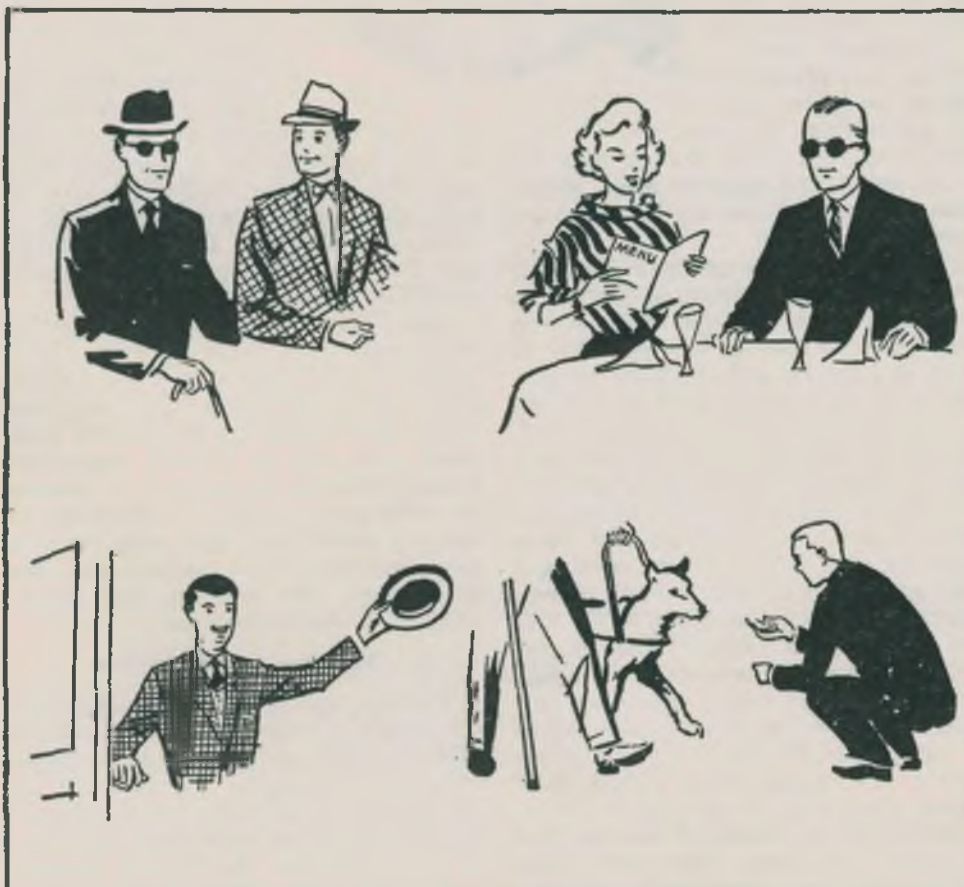
If you live or work with a blind person keep doors fully opened or fully closed and the passageways clear. Many painful accidents can be avoided through these simple precautions. If a large piece of furniture is moved from a familiar place, tell the blind person about it. As a member of a family group, however, he understands and accepts that in the average home, chairs,

etc., may be moved to fit occasional needs.

When showing a blind person to a chair merely put his hand on the arm or the back of the chair. He will be able to seat himself very easily.

In general, always ask a blind person if he wishes help. Many blind people can do things very easily for themselves and do not like being helped first without being asked. When in doubt, a safe rule to follow is to give the blind person credit for being a normal person and to act accordingly. Your common sense is a reliable guide.

The American Foundation for the Blind, one of whose activities is to help the sighted public understand blind people better, has printed the above hints in pamphlet form, free to anyone interested. Drop a card to the American Foundation for the Blind, 15 West 16th Street, New York City, and request the pamphlet called "When You Meet a Blind Person."



Instinct -- or What?

By EARNEST V. COOPER, F.R.C.

MAN, in general, is still seeking for three things: security, peace, happiness. Security, or freedom from want. Peace, or cessation of war. And happiness, or peace of mind. And so it may surprise some of us to learn that at least one little insect, the Monarch butterfly, has achieved all three.

Nature has rightly been called, "God's masterpiece" — a *living* masterpiece! and must be approached, as Valdivar warns, "With expectancy, hoping to learn, and not presuming to know."

With this in mind, let us visit the insect world and observe some of the lessons and hints ever awaiting the inquiring mind.

In Canada, a little newborn Monarch caterpillar emerges from its chrysalid, dries its wings—untried wings—flies forty feet into the air, bids good-bye to Canadian shores and, without further ado, embarks upon a 1500-mile flight to a *half-acre* of land in California. It has never seen father or mother, both having died during its egg stage, yet, at a flying speed of around 20 miles a day it *unerringly follows the same route* as that taken by its parents a year ago. Does it carry a little unseen compass? Does it follow a scent trail laid down by its father? That is possible, for one has only to read Helen Keller's books in order to realize how much we take for granted the senses of smell and touch, and what new worlds are opened to us when these senses are really developed.

Still more interesting is the fact that Monarchs (in their own way) have achieved security, peace, and happiness.



By attaching their eggs to the undersides of leaves of milkweed plants—unwanted by other insects or man—they achieved, for their offspring, security or freedom from want. The acrid juice from this plant (so distasteful to birds and other would-be predators) permeates the caterpillars' bodies, rendering *inedible immunity* to both caterpillars and butterflies. This automatically brings peace, or cessation of war, for with no enemies, it is a fact that most Monarchs

die of old age—approximately one year, which, incidentally, is an unusually long life span for butterflies. As for happiness—with honeymoon parks in California, Florida, the West Indies, and Central and South America, why shouldn't they be happy?

Ants, like men, are meat eaters, vegetarians, and lovers of sweets. They harvest crops and weave, they milk cows (aphids), raise mushrooms, wage chemical warfare, and are waited upon, hand and foot, by slaves. Ants have human weaknesses and yet . . . among the thousands of species, *there are no solitary ants!* Men have their outlaws; elephants have their rogues; and deer, their stags. But ants, in this respect at least, have eclipsed us.

Baffling Achievements

Fireflies manufactured *heatless* light thousands of years ago. It is turned on and off at will and used by them for the purpose of bringing together the opposite sexes. Although there are many species of fireflies, each using differently timed flashes, the female responds only to a male of her own species—

which is certainly more than can be said of man!

Heatless light is one of Nature's hints. Think of its advantages! And yet, all that we have so far been able to discover are the ingredients used: oxygen, luciferin, and luciferase. With all of our vaunted scientific knowledge we are unable to duplicate it.

Termites manufacture their own weapons, and until the age of man, they were securely protected from all enemies.

Have you ever stood upon a high mountain peak and watched little *wingless* Aeronautic, or flying spiders floating by? Long before man even thought of flying, these tiny insects—some no larger than the head of a pin—were soaring (upon wings of their own fashioning) upon wings of gossamer, to heights of three miles and *circling our globe!*

Some time ago *Life Magazine* published the following speed comparisons: man—20 mph; sailfish—50 mph; cheetah—70 mph; peregrine falcon and Indian swift—100 mph.

Man, it seems, can only outrun the slow moving creatures. Practically every creature upon the face of the earth excels him in one or more ways. Indeed, except for superior reasoning powers, man generally suffers by contrast.

Had man never made his appearance upon earth, animals would have managed to carry on. Beavers would still be erecting dams in places *considered as too hazardous* by human engineers. Bats would have continued to use *radar*.

Honeybees, ants, and termites would have gone right along *creating either sex, as desired*. Hummingbirds would still perform *unexcelled* aerial courtship dances. Deep sea fish would have had their *electric lights*. Spiders would have *learned to fly*. Monarch butterflies would have created *heaven on earth*.

Man stands at the summit of the animal world. He has superior reasoning powers. When these are used to *observe*, rather than to *exterminate*, he is often rewarded by seeing unusual demonstrations.

One sunshiny day, in Florida, a white crane speared a large bream (fish) from the waters of a lake in which it was fishing. The crane then carried the bream forty feet up the bank and away from the water in order to swallow it. Cranes dispose of their food in one manner—and one manner only—that is, by upending each catch and, head downward, swallowing it whole. After several ludicrous, but unsuccessful attempts to make a meal of its oversize catch, the crane finally dropped it and stalked off. At a distance of perhaps twenty yards the crane stopped, looked back over its shoulder at the fish, about-faced, returned to the bream and *sharply pecked it!* The bream obligingly turned a flip-flop; whereupon—*having ascertained that it still lived, the crane picked it up in its bill, carried it forty feet back and down to the lake, dropped it into the water, then nudged it out to deeper water—and freedom!*

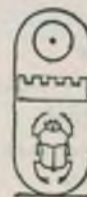
Instinct—or what? What do you think?



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Letters to the Members' Service Desk, announced in the November, 1956, *Rosicrucian Digest*, will not be acknowledged individually. General questions regarding this service will be acknowledged through the pages of this magazine.

Please note: Under Employment, only HELP WANTED notices will appear. No WORK WANTED column will be included.



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Civilization is the product of man's creative mind. From the elements of the earth, man has shaped it. As man has given unto civilization, so will it give unto him. It will advance only to the degree that man is its master. Whenever civilization enslaves the human mind that gave it existence, then it will crash, and beneath its weight humanity will be crushed. In the present it is the duty of every man and every woman to exert, at all times, the power of their minds, to lift civilization higher so that the advantages it affords may be theirs. We ask every Rosicrucian to please write for Rosicrucian literature to distribute among friends, or place informative leaflets where people may find them.

It is a Rosicrucian duty to cultivate human intelligence so that this intelligence may elevate civilization. Write now, to the address below, for the free package of attractive, assorted literature (also ask for the booklet, *Things You Can Do To Help*).

ROSICRUCIAN EXTENSION DEPARTMENT

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SAN JOSE, CALIFORNIA, U. S. A.

*The
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Christchurch: Christchurch Pronaos. A. Leo Leghorn, Master, 173 Geraldine St., St. Albans N. 1.

Hastings: Hastings Pronaos. Ralph T. Morse, Master, St. Andrews Rd., Havelock North, N. Z.

Wellington: Wellington Chapter, 54-56 Cuba St. Lionel Bent, Master, 21-A The Parade, Paekakariki, N. Z.

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Colon: Colon Pronaos. Frank M. Best, Master, Box 1049.

Panama: Panama Chapter, Logia Masonica de Panama. Alfredo G. de Paredes, Master, Calle 14, 8-35.

PERU

Lima: AMORC Chapter, Zaragoza 483, Pueblo Libre, Urbanizacion San Bernardo, Lima. Anna de Moser, Master, Casilla 1981, Miraflores.

PUERTO RICO

Arecibo: Arecibo Pronaos. Francisco S. de Jesus, Master, Box 455.

Ponce: Ponce Chapter, 65 Hastos Ave. Luis Justiniano, Master, Apartado 202.

San Juan: Luz de AMORC Chapter, Ponce de Leon Ave. 1658. Stop 24, Santurce. Miguel Angel M. Segui, Master, C. Ingeniero Juan A. Devila 352, Barriada Eleanor Roosevelt, Hato Rey, P.R.

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Cape Town: Good Hope Chapter, Oddfellows Hall, 86 Plein St. Robert Laurence Emmett, Master, Box 3873.

Durban: Durban Pronaos. M. G. Smith, Master, 52 Cherry Ave., Overport.

Johannesburg: Southern Cross Chapter, Rand Women's Club, Jeppe & Joubert Sts. P.O. Box 2417. T. R. Truter, Master, Box 184, Vereeniging, Trans., S.A.

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Zurich: Zurich Pronaos. Willy Staepel, Master, Seestrasse 426.

URUGUAY

Montevideo: Titulrel Chapter, Ave. Millan 2638. Alejo Genoves, Master, Estanislao Vega 3284.

VENEZUELA

Barquisimeto:* Barquisimeto Lodge, Ave. 20 No. 481, Apartado 64. Joaquin Ortiz, Master, Calle 25 No. 28.

Caracas:* Alden Lodge, Calle Norte 11. Miguel A. P. Gausserand, Master, Calle Real 14, El Valle.

Maracaibo: Cenit Chapter, Calle Bellino 9-B, 27. Ernestina M. de Ortis, Master, Ave. Sucre 59, Apartado 95.

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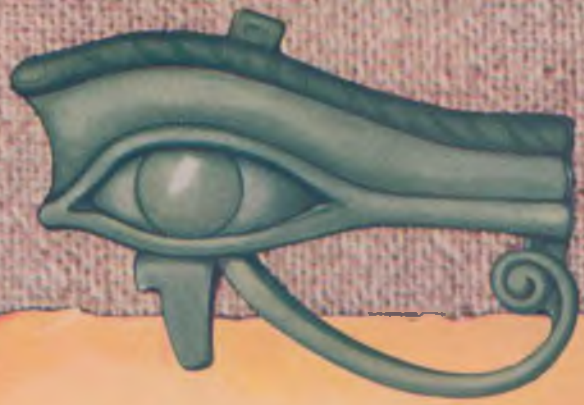
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